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Must Remain in
Transcription Room

M 2311

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Thursday [illegible]

The Land

Group I & II

MR. NYLAND: Makes me think as if I'm sitting in the grave. (laughter) And talking. Well, I won't recognize you anyhow in a case like that. So now, what are we going to do? You'll remember last night a little admonition. I hope you understand what I had - what I meant - in doing that. I think, of course, that Work on one's self is extremely important. I believe, actually, it is the most important thought and feeling you can have about yourself; that when you feel that you are alive, that you are living. That should, for a conscientious person, or anyone who wants to be more and more conscientious, he should come to a conclusion about himself. We could put that light somewhere back, huh? It just now - can you put a little screen or something? Yeh, that's better. If we want to sit in the dark, we might as well sit totally in the dark.

It's exactly what I mean. Up to a certain age, you remain in the dark because you just accept everything as it happens to come. You don't pay much attention to it - then only almost you think you are entitled to it. And perhaps it is true from the standpoint of Mother Nature -

she doesn't want to disturb you. Because if you puts - if she allows you to have too many ideas already early in life, you are not really suitable fodder for feeding her; and so she doesn't tell you too much. She keeps you in the dark.

Your aliveness has a different quality to it; it starts to develop in a man gradually. Then there is a chance in which the aliveness is balanced out by the influence of Nature. And when it reaches that balance, Mother Nature is very happy, looking at you and talking to her attendants, she says, "Don't disturb them, - just let them sleep. They are the best way for me when they are asleep, because if they start to wake up - if they start to stir in their sleep, if they have a few dreams", she says, "I'm getting a little worried, because they may upset the apple tart - cart (ha, ha). When that begins, then I have much more trouble with them. As long as they are meek and sleep, it's wonderful, because it doesn't give me too much concern. It just goes on monotonously, ordinary, mechanically, without any questions asked".

I think there are certain moments at such a point where life also itself starts to assert itself. I think that life, at such moments, remembers how it was born - how it happened to get into the form of your body; how there was a cry when that happened - rebellious - not wishing to be bound. But the circumstances were such, because of the condition of earth and the hegemony of Mother Nature, there was not much of a choice. And whatever that was being forced to live on this earth, being forced between conception and birth actually to learn to stand on your own feet, all it meant for Mother Nature is that possibility of energy to be given to her for the maintenance of the earth itself was increased by the addition of one human being. But there is a little memory left - I call it always the magnetic center of a man, or the Being of himself.

Magnetic Center is a very strange kind of a point. I don't believe it can be defined, really. And there are no particular roads indicating exactly where it is. Nevertheless it exists as a remnant of the Being, and is a point which then is remembered as life existing in its pristeen form. It means that then that life in Magnetic Center as a point, I've said before, or, that is, a point in space, or as a moment in time, is in a condition of freedom within that confine.

Freedom for that life, that part of Life, is that it is not subject to ahy kind of an influence. It is by itself, and also as yet it has no desire to move. Later on, the desire will be there, but in ordinary conditions, even if it had a little desire from early life, and going through the period of babyhood and growing up gradually - that is reduced to practically nothing, then only the knowledge that it still exists and is alive - but no wish for any movement. Therefore, no following of any direction, no change of the energy of place which is in Magnetic Center to be converted into energy of motion. That is, as it were, the quietness par excellence within a man. It is not subject, because of its <u>not</u> moving to any dimensionality, and because of that, a non-dimensional state existing, the potentialities are multidimensional. But it has to be set free. And every once in a while it <u>does</u>, give out a certain cry, repeating what happened at the moment of birth. And somehow or other, in that life, there is still a little bit of memory of what it is actually: that it knows; it knows of its own aliveness. And when that happens, a man hears it every once in a while. Not many times. It's quite possible that after sometime, when he continues to grow up, and when he is constantly under the influence of Mother Nature and the forces which then exist, and the existence and the ramifications of his education, he falls more asleep, and he won't hear it. But there are certain moments in which it's possible he hears - he does not know where it comes from, but it brings to him,

to himself. That is his level of being, which at that time starts to function very slightly.

The Being in the beginning of a man, when he grows up, consists of an happy accident: that what combines the three centers into one, which every once in a while happens to be - not naturally, but accidently - as an influence which sometimes comes to this earth in memory of the existence of a totality of Life which is surrounding him. And you might say that perhaps is of a spiritual quality; but it gives a man a chance to think a little and to feel a little; and to start to question himself. At such a time, he sees sleep around him. Maybe you can say, he has a dream about the possibility of freedom. Maybe he has had some terrible influence reaching him which stirs him up, a shock we say sometimes: an experience which he cannot let go, which constantly comes back to remind him, or a dream. Maybe in dreams sometimes a person is reminded of the reality of his existence. When one dreams, and then wakes up, there is a realization of being asleep - and I'm talking about such a point. When that happens from then on a man is restless, and becomes a living question mark. Because then, you might say, there is a beginning of something stirring which must ultimately come to the state of being a little bit awake; that is, when his three centers happen to be together, in unison - - that is, as an entity - - which then reflects on the condition of his being. Whichever form that will take then, depends a great deal on how much he has been asleep, and what the conditions are under which he lives. And it does not happen to so many man, because the earth is made up of this kind of living matter in the form of organic kingdom, of which man, of course, is the most pronounced example; and that that what is necessary for the maintenance of the earth becomes, and has become, dependent on the continuation of sleep, of unconsciousness, on the part

of a great number of people being on this earth, and being used as conversion machines for the maintenance of the earth.

I always use the figure eighty percent of us will remain unconscious; also, when they die. What will happen to them after that, that is a question of privacy. No one knows until he dies. There are others, however, who start to know before they die. Those are the twenty per cent - the eighty percent are supporting cells - the twenty percent start to become black sheep. They are not entirely black, they are grayish, but there is still something, it's like dawn, it dawns on them that there are other possibilities, and they start to consider them - think, or feel - - spend some time-- not too much yet--until it starts to grow, until he sees the bend of his question mark, and he starts to believe that that is not a normal posture for a man.

I say again, it cannot be told when exactly that will happen. The influences of astrology, if we knew more about it, can really indicate what it is that then can take place under the influences of Pluto and Uranus and the different other planets - Neptune is one of them. But also we are quite dumb; we don't know enough. And our astrological configurations are always based on a geocentric center. So, it leaves us a little bit haphazard. Still, it continues by those who cannot go back to sleep any more, the stirring in their sleep, the dream they have had, the knowledge, maybe, that they did receive will not leave them sleep too much any more. This we call the state of Anulios: that what will not allow a man to continue to sleep in his unconsciousness. It is a very important point in his life, and when it happens one must pay attention to it. If you don't, there will be more opportunities, but not so many, just a limited number for each person. And during that time, and it is not prescribed how many times, but when it does happen, it is fortunate if you want to pay attention to it, because then you have a

chance. You belong to the twenty per cent; the chance actually that you wish to get up, that you want to stretch out, that you want to straighten out your posture, that you want to find out an answer to the questions you have, only happens to about five per cent - the rest of the twenty remained gray. But when you become five per cent, you become more of a leader, or a rebellious person. And you see it when you are more in the dark as far as your own blackness is concerned. It can sometimes be extremely deep black. It sometimes can be terrible, because you really don't know which way to turn, and there is no guidance. At the same time, there is this wish, and you hear the cry of your Conscience much louder.

That is why I say that Work is important. That you have to see it much more in the light of a possible development towards freedom, and much more looking at your life as it is now as simply a means for a little while to be warned or to have your attention drawn to it, or to see that your attitude is correct, proper, in relation to different laws outside of this earth - - laws of the cosmos, laws of the universe, laws of your infinity. Whatever takes place then is really, how will one respond when that what is, is taking place to help you, to warn you, to tell you about the beauties of what might be in store for you <u>if</u> only you want to get up.

And you know how difficult that is when you are nice and cozy and you don't want to be disturbed. That is what I talked about last night. You have to have a wish to <u>want</u> to be disturbed regardless, and never mind how much it will cost, because that what goes on the other side of the scale when you are being weighed as a person of unconsciousness, on the other scale there will be the potentiality partly already starting to develop and to grow because it's already having taken roots in you, and the plant which can develop from the seeds which are there and have been touched, as it were, by an influence coming from Above,

because that is what happens when you have dreams which sometimes you cannot explain. That then the other side of the scale, of course it is very light, and that what weighs heaviest is your unconscious state. Still there is a scale. At times you look at who is handling the scale. At first it is just your being - trying to see how can I bring about equilibrium between that what is in me and the realization that gradually such a possibility exists of freedom, when that what is now, is so heavy, can become lighter, or, what is the same, that that what is on the other side of the scale can actually grow. To become more in weight - it means to become more important, that you want to pay attention to it because it has substance although the substance is quite different in the unconscious state. And when I asked you, and suggested that you should consider this important for you, that then I asked you must work, if you are serious, and you must work 'coûte que coûte'- never mind how much it costs, because it's important to see that whatever your life is on this earth can be extended. And a person becomes conscious of life existing, and realizes that that what is taking place on this earth is just a little bit of a section out of a totality of their life line, which extends into Infinity and starts in Infinity.

Whatever process there is about thoughts regarding reincarnations and recurrences, regarding the necessity of realizing that one has a Karma to fulfill, to take care of, to settle if possible once and for all; the utilization of your life at the present time becomes important because it will depend a great deal on what you will be. When I said last night, "either you die as a dog or you could die as a man", Gurdjieff became sometimes so extremely emphatic about that, looking almost scornfully at those who have the opportunity and would not take it, and he would say at such a time, "It is your state, either you die like a dog" - it means you are returning to a two-centered being, and you will have to start again and again in order to become a man. But when you really refuse, when you go, pass by, and say, "It's not for me", or that you

are lazy and not want to spend time and energy and thought and feeling for this purpose, or not to want to associate with the possibility of evolution, you are a dirty dog. And I remember many times how when he used that word dirty, he almost spat it out, as if it was the finality. Either you take the opportunity now, or maybe you will have to wait a very, very long time. From the standpoint of eternity, the time will come any time when time exists, it can, at any time, change into timelessness. The prayer for a man is that he hopes to be at that point when that happens, so that then he is also taken up into the current which then can be directed towards the possibility of a further, higher level of being.

That is why I asked you, if you can, if you wish, really, to Work - if you can understand what is at stake. Then you take this opportunity of a very small section of your time now, a couple of days almost, but concentrate. What I would like to do when it is finished, and I leave - that is a week from today - we still have some meetings to go through. Altogether we will see if we can transcribe them. It is up to your group to do that. I will ask someone to take care of it. We'll mimeograph them. We'll put them together as a little pamphlet and each person can have one. So that then you can remember again and again. And in reading you may be reminded. Let impressions at the present time penetrate into you. Be open for ~~this~~ at, susceptable, realizing that some kind of food in some form is at the present time with us, and that dependent on the atmosphere you create now because of your attitude towards wishing to receive it, that that what will enter will enter deeper, dependent on your desire and your anxiety. The more you know how hungry you are, the more you know how emptiness occupies such a great part even of your physical body, how more you realize that although you may be made up of all kinds of mole-

cules and atoms and electrons whirling around in certain ways, and in accordance with certain laws which we call Physics, electronic studies, whatever it is that you are in that way made up of, as forms of matter. There is always much more in your body contained in the form of space in which nothing exists, and which remain, for each person with his body, with his feeling, and with his mind a combination of fields -- fields of force-- in which cohesion is the main force which keeps all matter in the form of atoms and elements and molecules together. That is us. If you would compress yourself physically, it would become a very small ball compared to the apparent volume of yourself. That is symbolic. One has to become very small in one's own estimation. You have to learn what it means. It starts by accepting yourself because then you're not rebellious. As long as there is rebellion -- that you feel that you're entitled to more than what you are getting -- you express it by means of a kind of a force which goes out from you, and even creates an atmosphere around you, and you close yourself up much and much more than you know, of not letting anything come in. And when anything does come in, and you react in the form of rebellion, in the form of prejudice, in the form of wishing for something that <u>you</u> decide upon which you don't know enough about even to describe. To the extent that you wish to remain selfish at the expense of others, there is no objection to your self-centerdness in that form wishing for yourself that what you wish to become and that then if you don't hurt anyone else you're entitled to all kind of energies that could become available. But when you close yourself up, when you are surrounding yourself with an impenetrable coat so that even that what influences you has an impression , is reflected immediately and doesn't enter -- just maybe a little bit -- and on the surface, and it stays there and you work with it only in ordinary life to the extent that your superficiality will allow you

not to have any essential quality appear because you don't want it, you're a little afraid of it. When it comes to Work it means you have to live more essentially. That is why we talk about inner life which is put on the other side of the scale and the possibility of developing that; not so much at the expense, at least not in the beginning, of your outer life. Your outer life must continue because it is a source of energy; you have to get energy from somewhere. You cannot get it all from above and God. You have to see what is available within you which can be put to that kind of use because that is the responsibility. And that means, really, that your outer life should become very simple, and just run in the way it can run, efficiently, without demanding, without again take and take and take without giving. One must learn to give in order to take. That is a very big problem because all your unconscious existence up to the time you start to dream you are, feel, you are entitled to everything that has been given. But when you start to think about that and think deeper, and really try to weigh what has happened as against that what might still happen and what logically will happen if you remain unconscious, that the extrapolation is based on your unconscious state when it is - when nothing is done about it, you will remain unconscious. That is exactly what I mean, that you will die in the same way as you have been born with a cry when you die, being sorry that you have missed your opportunity.

And so when we talk, we talk about opportunities; what is it that a group can give you? What is it that <u>you</u> have to do to be open to the possibility of receiving? That you become as it were then, I say, empty, that you know, and you wish it to be filled, and there is an anxiety on the part of you to find the kind of food which will still your hunger so that you will not any more become hungry again; that it will quench your thirst and that you will drink that kind of water which will make you never thirsty anymore. We are hungry and we are thirsty because we

live a life that is ephemeral. When that (what is the existence of oneself, life as well as the form in which it then might appear, when that becomes permanent, there is no more hunger, there is no more thirst, there is just existence. But that is the time that the energy of place which is latent has been changed into a kinetic form of motion and in which then equilbrium is the one and only answer to the existence of one's self.

I think it was necessary to, to tell, you what I meant by being a little, appearing to be, a little angry. Because you see, you should have prepared like I hope you now have prepared. And even then when you do prepare, sometimes it isn't even necessary that you ask questions. Because the preparation means for you that there is a wish to find something; that produces in you an openness. Then it doesn't matter very much anymore what happens around you because that what takes place is the openness of yourself which then receives from that what is the surrounding the different things which you never would take if you were not open; and one of the requirements of Work on yourself is to see first that opportunities exist but you never saw them because you were asleep. When you Wake up, anything around you becomes a source of helping you to Wake Up more; every experience of yourself becomes an opportunity. In this kind of Work you don't wait; you don't select a special day, you don't select a special friend, you don't select a special experience, you do not say, "I will Work in another little while because I must do this first and that first because I feel that this time as yet is not conducive enough". If you want to make that statement, it must be based on your desire to Work, your actually making an attempt to Work and then coming to the realization that the conditions are not as conducive as you could wish in accordance with the amount of energy you have as represented by your wish. But you only will know that when you start.

When you start, there is a difference between what we call an inductive method and a deductive one. One represents the period in which you Work; The second is when you are contemplating, when you are making deductions. Inductive means you take in that what is an opportunity given to you; you work with it, you digest it. Then you don't know where to place it, then you deduce certain rules and regulations and laws under which you live; that you build up within yourself in the form of Wisdom which is given to you and to the extent that that what you have taken in is more and more Objective, to that extent you will get closer to the real truth for yourself. Maybe you ask questions. We talked about having a cup of tea. I think it was Pat. How was it, Pat?

Pat Murphy: I, uh, did, as you said as soon as I, uh, woke up this morning and I went out and started preparing the tea and, uh, I tried to get up right away so I wouldn't start uh, uh thinking a lot about the coming day or anything else, uh, so during the period of time while I was making the tea and drinking it, uh, I, uh, tried to, uh, keep myself, uh, keep my mind calm and not, uh, thinking or analyzing and then, ah, try to let the little "I" Observe the actions of the body as it moved. I think , ah, that my mind seemed to be very active just even when I've been awake and I have a lot of difficulty doing that, and, ah, but I didn't try to make any judgement on that and so then I decided that, uh, after I'd finished the task to let that be a, ah, beginning of the day and to try to carry that through and make other attempts during the day and I did that, ah, and I've continued on trying to make an attempt particularly as I went to work and then on about two or three occasions during the day I tried to allocate a long period of time and, ah, be very serious about it. And I, and I also did it driving home and driving to the meeting. I think, ah, my feeling on that was that, uh, I was getting back to fundamentals and, ah, in a way from too much theory about it and although

there was no ah, feeling of registration, the day was good for me because I was at least making attempts in what I thought was the right way.

MR. NYLAND: Yah, it helped to create a level, didn't it?

Pat Murphy: Yes. Yes.

MR. NYLAND: And it was very good as a beginning. And in making attempts of that kind and efforts and in being reminded, one becomes more experienced and also more and more it becomes obvious what is still missing, because in now what you are saying it is right; it establishes a level, which is correct. It is an interest in what one is. It is still the necessity of making that what you are more neutral to yourself, so that then the level of your being, whichever it might have been, becomes firmer in the homogenaety of itself. Then it becomes much more a force within yourself. Not necessarily as yet a force but it will give you solidity within your own life and it is necessary to have that solidity exist because whenever conditions of ordinary life will tend to make you unconscious, and you realize that that is happening, you can return to that what is actually within yourself, and you can live there as it were, a little bit less disturbed. And because of that you have a vantage point to return again and again to your ordinary life with an attitude which is formed within you and based on the solidity of yourself. Solidity within yourself gives you more self - reliance, of actually knowing that what you are and the assurance that you can bank on it. And with the withdrawl, even if you then temporarily do not attend to too much outside life, that then you receive within yourself a desire to go back, but this time armed with the possibility of an Objective Faculty. Of course one has to create it constantly, because unconsciousness continues constantly, but the only advantage of doing it this way is that temporarily you have a chance to see how much ammunition you have available for the wish to Work; that is the energy that has to be used up and as soon as you get back again into your ordinary life, you will see that unconsciousness will make many inroads again and again on what

you are. Fortunately, they can remain superficial. And when they are too much, you return again to the ivory tower within yourself which is the first dwelling of your inner life. Inner life starts to exist but it has no place to go because the different organs of oneself are still too antagonistic for this kind of inner life in the form of an Objective value or truth. A personality is not interested any more in truth; it's interested in getting along, of adaptation, of being able to manipulate, of being able to collect oneself in the midst of all kind of circumstances without having to show what you really are. A personality is many times in expressions based on hypocrisy: of that what you want to appear which you know within yourself you are not. And the results of going back to one's inner life, withdrawing as it were temporarily for a very short time from that what affects you in the outer world, gives you a chance to create within yourself something of more substance and of a different kind of quality. It's necessary to do that because that is the way one receives energy from different sources. Your own energy will run out and you have not as yet the ability to make the energy as you go. In the beginning you become dependent first to exhaust what there is as a wish which you might say is latent within one, and which can be put to a certain activity; but it runs dry the same way as thoughts in a mind also will run dry when they have been used up and you need more material to fill your brain. And being within one's self and then, as it were, withdrawing and using up what one has had, there is then a very strong desire which comes from one's inner life, from the essential quality of oneself, to wish to receive more from any other form outside of oneself. First sometimes energies which happen to be floating around and go, you might say, in the gutter, because they are not used anymore. The opportunities of many people when they are unconscious which they do have if they only knew how to retain what energy is still available for them, but then after some time ~~now~~ not knowing that they have

lost it, nevertheless it is still like an energy which is around one and can be picked up by anyone who really is looking for energy, provided he is in a state of expectancy and openness, and wishing, then ... Oh! Are we already there? Yeh. In the midst of a sentence.

Side Two

Now I have to start with the same sentence where I left off, huh? We were talking about floating energies. Each person has around himself an atmosphere which of course is part of him. In an unconscious state he is not always able to keep the energy within himself and when there is an abundance or sometimes super-abundance of it, it just goes through the atmosphere and it is lost for him; his own atmosphere doesn't contain it; it falls, as it were, by the wayside. Sometimes we say it goes into the gutter, because for him it is lost. The energy remains of value; it cannot ever be lost totally, because there is that law that all energy remains as energy; that every form of energy is related to any other form of energy and there is a total amount of energy available as far as the earth is concerned which belongs to the earth. It does not mean that the earth or man on earth is capable as yet to extract energy from different sources. We try it by means of prayer or by means of meditation or by sitting quiet but it is very small, what we can receive in that state. If we want to Wake Up, we then use many times energy which is floating around and has become useless to the person where it came from but can be used by a man who then wishes to becom affected by all forms of energy which are free and he can take it. This is one way by which, if one returns to the essential quality of oneself, one can return to the superficiality of an outer world in a different kind of a state. Beelzebub mentions that sometimes as he went to his little room, his cabin, and he refreshed himself, and then he returned again to continue to talk with Hassein. We do the same. Temporarily we live for a little while in that kind of a state of wanting, to see what energy

is available. This produces in a man, after some time, a great openness to extract or at least to become open for different forms of energy. Then that what is his own energy of his own Magnetic Center, or the beginning of his Conscience, starts to open up for himself so that then a place is found for his Conscience. And with his Conscience he extends that what is his wish towards the rest of the world, to the atmosphere of the earth itself, to his solar system, and to God ultimately. So that then the return to oneself will give him self-reliance but in addition to that, self wisdom. And the wisdom from the understanding of that what is above and the level of Being which always is, as it were, slightly above a man will then receive; it will become the reception station for that form of energy, and then a man by means of his three centers can draw from that source.

This happens during the day when you have the memory of what you have done in the morning and you try to create again the same kind of a level you had in the morning in order to be able to Work during the day. Keep on doing it several times, Pat. It's a very good exercise for whoever wants to do it. The experience is something that really you will not forget, and when it becomes more and more part of you during the day you will see that the level for yourself is really quite different from the usual kind of unconsciousness. Continue at least for a week in doing it. If you want to talk about it again, we can do it in subsequent meetings.

Who has something else to say, or similar

Iva: Mr. Nyland?

MR. NYLAND: Yes.

Iva: This is Iva. I would like to ask you about this infinitude of spaces within oneself as one who for many years has experienced this. And the sensation of despair with the thought of - I don't know whether it's a sensation of an experiencing of despair at the ever filling of the spaces, or do I wish to fill them, or what is it I wish about them

that, that might have been different thirty years ago when I first experienced them but now is an awareness and not necessarily a, a hope of doing it.

MR. NYLAND: Yeh. It's a little unclear isn't it?

Iva: Yes.

MR. NYLAND: You see, the despair is that many times I take the form for the reality of life. When I grow older I discover that life is not always that what the form indicates. Now, when the form indicates something that is, that looks solid, I start to lean on it and every once in a while I discover that I don't have the molecules and the atoms which are matter and structure but I lean on the field which is in-between and which I call the cohesion force. And then I'm disappointed because the form tells me one thing, the reality tells me something else. And the reason why I don't know it in the beginning is simply because I don't know that there is a difference between life itself as a force by itself, and the form which is maintained by a pseudo force. I call cohesion "pseudo" because the function is only to connect the different molecules in a form of which we call matter. And as soon as one realizes that life is not of that kind of quality, you don't look anymore for the sustaining force from a cohesion. You start to look then for that what is really life which also has a form in some way but not at all like matter. And it has a force in itself which is really what you wish. The reason why one should not despair too long is that when you realize that the form is simply something that belongs to this earth, you really are not further interested in it when instead of seeing the form or having an Awareness even of the form, that the reality of life existing as it is by itself is much more important than the form. And then the reliance is on life and not any longer on the form, and since the form will disappear when one dies, it is far better not to pay too much attention to it anymore. All of that is connected with a very great desire on

the part of oneself that when one gets older and a little bit more mature and has had many experiences and also many disappointments, one does not always have the desire for life which one has when one is young. And for that reason one has to be quite efficient in the uses of the energy for oneself which is still available and one does not want to take too much time and run the risk of having to have made a detour that you have to come back. You want to proceed very slowly but much, much more surely. And the only way by which one can make a distinction between that which is ephemoral, which is the force, and that what is reality, which is life itself; the more I can now shift my, the accent of my attention to that what I really wish as that form of realization for myself, that form of -- if you want to use the word reality I don't object to it -- but something that is in existence as a realization of something higher than what I am; if I want to give up my form and substitute for it that what is the reality of my life, if I wish to forget about a phenomenon and see beyond it and recognize the noumena. pneumina, if I want to put that what is matter and material in its proper place and use that as a stepping stone to come to the realization of a spiritual existence, I become much more free, and I'm not particularly interested so much any more even in the disappointment which is caused by looking at the form and thinking it is something else. I forget about it, because that what will take the place is a very good substitute since it has more permanency. And ultimately the desire for a man to become grown up and evolve is, really, to become free from his body and to use the possibilities which exist for the formation of a Soul for himself as a substitute for the continuation of his life. I always look at it as if one is in a boat during this lifetime and it contains everything that is necessary for the maintenance. But then when the boat gets a little bit delapidated because of old age, or it is not so able to steer straight anymore, I start looking for another kind of an

ark. And I have to build that for myself because I don't know exactly how I will find one if I wait too long. So, during my lifetime I become interested in finding another kind of a vehicle, as it were, ah - an other kind of container for the continuation of my life if I want to believe in that fact, that life of mine will never die. Of course I associate with such thoughts with a great deal of what is already known and I say that what is now made available to me as a form of esoteric knowledge I have to make first my own before I can actually become an architect for the arc which I need for -- and as we say then -- for my Kesdjanian body. But it is that kind of a stepping stone up to a different kind of a level and at the same time with a desire to pay sufficient attention to that what is now and has been given to me for the usage of, to enable me to leave it alone and to step, as it were, from one boat into the other. But then I go from my ordinary material form of life into another kind of a form of less density and I call it for the time being simply spiritual. It is not exactly that, and it is not full-grown spirituality, only it is an indication and it has already the possibility of being a little longer living; that is, it has more permanency. The ultimate aim for a man is always -- I explained that, I think, the other day -- to make a Soul for him which is then the sole dwelling and with this Soul he is able when the Kesdjanian body which may be the arc, it is good only for forty days in a certain time length. After that it strands, it gets stranded on Mt. Ararat and then I'm back again to earth. But in the meantime, during the time of sitting in this arc of Kesdjan, I have surveyed the universe without disturbance. I have not seen the earth. All I have seen is water. And when I finally am again so - called "solid" on land, I have no desire to live there any further because I have, my eyes have been opened to the possibility of building something that will give me a soul as a vehicle for, by which I hope ultimately to land into, into the realm

of God. You understand what I mean.

Iva Blank: "Yes".

MR. NYLAND: Don't despair.... So, what is...

David Differding: Mr. Nyland?

MR. NYLAND: Yeh.

David Differding: This is David.

MR. NYLAND: David?

David Differding: Yes.

MR. NYLAND: Yes.

David Differding: I experienced something this afternoon that happened after coming down from Seattle the last time you visited, and it seemed to be connected with many attempts to Work and very little criticism, ah; this afternoon I was very active working with tools and wood but, um, what I was doing wasn't so much, ah, wasn't as important as, as the attempts to Work. And it was like you said last night, for this period the emphasis was more on "I" than on "It" and, ah, again and again, "I" was Aware of the motions my body was going through, but that wasn't really what was important and as this continued, with this emphasis on an Awareness over, I would say between forty minutes and a half an hour -- intermittently of course, not continuous -- but again the emphasis on Work. Ah, my state changed and I was much, much more alive than I usually am and not at all concerned or pressed with the little things that seem to keep me asleep most of the time, and, ah, I would immediately, after having lost an attempt, go into another Work attempt, uh, with no consideration. Just the attempt again, and again a registration of what I was doing - my body was doing. And, um, along with this aliveness I knew that this was important, but, in spite of keeping it up I felt after a while I didn't really know what to do with this energy. Uh, I was very active. I had more energy than I knew what to do with really, uh, and worked very hard and even fairly quickly, but I still didn't really know

what the correct thing to do with all this energy.

MR. NYLAND: I think, David, although it was a good day and you were reminded many times, and it had a very definite level, uh, you made a little remark that you saw what you were doing. It does not as yet imply complete freedom from yourself.

David Differding: No, it doesn't.

MR. NYLAND: It is quite possible it was there at times but the question of having energy you don't know what to do with is linked up with that. If one actually is impartial and accepts oneself as one is, the freedom is, the energy is not any longer attached to you. It is used for a different kind of purpose then, and maybe I can explain it a little bit. The three centers can become, at times, more combined. As they are in an unconscious state, they are combined, but more or less in a mechanical and automatic state. In accordance with ordinary behavior forms unconsciously performed, they have learned to help each other or to antagonize, always in a very much the same way - always in accordance with automatic forms of behavior. The difficulty of course there, if one wants to make much more of a homogeneous unit, you have no chance because the crystallization process has already taken place between the centers and the relationships between them. So the first process, as a result then of Work, is really the de-crystallization of these kind of centers connected unconsciously, first to give them freedom. But then the second requirement, also taking place as a result of continued Work on oneself and particularly with the introduction of more and more Impartiality and the acceptance, makes the three centers more complete by themselves and actually having within them extra forms of energy. Now, the purpose of man is to create out of the three centers a totality of an existance of three bodies. But that can come only after a very long time of the application of principles of Work for the possible evolution of each of those centers into bodies. And in the meantime it is given to man, when he realizes

that the three centers can combine at their freedom instead of being forced by their unconsciousness, the state of Consciousness, even if it is partial -- that is if it is not as yet yet one hundred percent -- already allows some of the centers or part of them to combine and even become fused in a more homogeneous form. What they ultimately become fused into is a level of Being which then represents Conscious and Conscientious man from which level an "I" existing there can direct that what is necessary for the behavior of a man even if he is on earth and the behavior again expressed in the three forms of, represented by any one of the three centers; it can be the behavior or the activity as a physical center, it can be the emotional one, and it can be the mental one. This interchange between the three centers as it were becoming one, and the one as a level of Being again ah... changing over or - I would not say divi--yes, perhaps the word is dividing itself into three different component. compo---, components, is a process that takes place many times creating within oneself a certain balance - a balance of Being in a level where there is no particular activity as balanced by that what becomes an activity of any one of the three centers, but this time homogeneously. That is, now the three centers act in unison with each other. When one becomes more and more Impartial, when one becomes more and more Aware of the necessity of the existance of a moment for registration of what one is doing, the energy which is then released is free; it's not connected any more with the unconscious personality but it can go then to the further formation of the Being. And, therefore, it will never be lost. That is, it is going to be lost for the unconscious state because there is enough freedom then in a wish to combine the three centers into one; but that what is in existence as One, the level of Being, can use a great deal of energy for the maintenance of itself, or, even at the possibility, thinking of the possibility of collecting such energy for the purpose of further growth of one's Being. This is the direction the energy will

take when one looks at the person in an over-all structure of being at first the person on earth, developing on earth to the fullest extent of the potentialities which are in man, the realization of the existence of Consciousness and Conscience, the activity as expressed as Will; but then that only belongs to the Self-Conscious state of a man and the energy which is now needed in order to go over to the next level of the three level as it were - the, the - three unity of a level is Cosmic Consciousness. And it is used for the preparation of going from the Self-Conscious into the Cosmic Conscious.

I don't want to go too much in detail because that would sound like a description of a spiritual world and the necessity of the different spiritual levels to become what they ought to become. But it is exactly the same as with the three rules of Objective morality which have to be settled first for a man regarding his personality. And when they have been attended to --that is, the use of the physical body for not too much and not too little, the emotional state to include that what is existence outside of one's own life, and the third, that is, that what is the mind realizing what is the necessity of understanding light on the path -- when the three are combined then they don't belong or need not belong any more to the personality. Then there are the four and five which are very much necessary for a Conscious and Conscientious man. They include a relationship towards that what is higher, an execution of that what is given as an order for the necessity of utilization of higher knowledge for the benefit of other forms of life, sometimes Mankind. And in addition, in doing that, the ability to understand the cosmic laws of maintenance, and thus relieving the duties which God Almighty has, as Gurdjieff calls it, to alleviate the, the difficulties or sometimes the suffering of God Almighty, Father Eternal. You understand David?

David Differding: Well, up to a point. Uh, I wanted to ask one other thing . Uh, I felt that this energy was a result, or somehow connected

with these many attempts. At the same time I felt like I was out of balance, and, and that some kind of control was lacking, and wondered if...

MR. NYLAND: No, this is what I, what I meant. The more one is Impartial, the more that energy will be used not for the physical body anymore, it will be used for the maintenance of that, that level of Being. So it will be utilized and it won't bother you. That is, you won't have an, an, an over-abundance of it. It is going in the direction of a further development of yourself, by which you will ultimately profit. It's logical that it creates extra energy because of your interest, and your ability to utilize energy more efficiently will leave a surplus. Anything you do with attention and joy will create an efficiency in yourself and will, will make even the machinery run better. It's a psychological attitude which is exactly the same as that what is taking place when one is in a good state. It's sometimes a state of humor or joy, psychologically will help your digestion. Alright?

David Differding: So, Just continue then.

MR. NYLAND: Oh, be very happy that you had the experience. But I, I say, don't worry about the extra energy. It will be used.

David Differding: Thank you.

MR. NYLAND: Alright. So maybe you have some other questions.

Adeline Green: Mr. Nyland?

MR. NYLAND: Yeh.

Adeline Green: Adeline.

MR. NYLAND: Yes Adeline.

Adeline Green: Um, Sometimes when I Work it's very clear, and - but most of the time it's not. And I've discussed, I mentioned this to you before, and you've said, I have to get my ordinary life in order for one thing, and at other points you've said that there were too many thoughts and too many feelings. And I mentioned this in a meeting one time and the answer, or the way I took the answer, was that I was spending too much

time thinking about it, and that I should just Work. Well, I've tried that, and I've tried many things, and, I can't seem to come to any type of a conclusion because I listened to what you say, and, the answer to the problem could be, from the way I think, just about any of those things that you described. Possibly, lack of motivation, or <u>any</u> of those things I attribute it to.....

<u>MR. NYLAND</u>: No, Adeline you have to become, you have to use more common sense. That what you wish to do has to be directed so that you actually can get certain results from it which are worthwhile. If you discover that at times you cannot Work, at times you can Work, try to find out why it is that you cannot Work in certain - at certain times. It may be the condition in which you are -- tired, or worrysome, or too many thoughts or feelings which would interfere, or which would eat up energy which otherwise could be used for the effort you want to make for Working on yourself. The second possibility is of course that the conditions are not conducive enough and will not allow you, even, to take away the reactions from such conditions which will take place in you whenever you are affected, as it were, seeing them. So those are the two things you have to consider, and you have to learn by experience what is the best attack. Sometimes it is within yourself to see that you become, as it were, a better tool for you effort. The other is, that you will not make any attempt in conditions which you know already that are not much good and will take, take away too much energy away from yourself for other purposes. And I say you have to find out by experience what you at a certain time can do, and definitely that you <u>don't</u> do it when you know you <u>cannot</u> do it. If you live in accordance with that rule, you will not be disappointed. And the greatest difficulty is that I many times make attempts almost in any kind of a condition, and of course hoping for a certain result, and the result doesn't come, and I become very disappointed in that attempt and it really, uh, screws me up.

I do not know what to do with it, because my intentions are good. I have not paid enough attention to <u>when</u> I should Work, but at the same time I assume that if I just make an attempt to Work, of course I should have a result. And of course it is not dependent on that only. The desire for Work is only one little impetus; where the application will have to be is another, and how much energy there is available by myself on the part of myself is the third requirement.

Try to find out. I use, I use the word common sense. When do I wish to Work and when can it be successful. Success in this case, as a result, is a realization that you are more in equilibrium. That you have tried certain things and you know you have done the right thing which will give you a satisfaction of knowing that you have spent your energy in the right direction. That is all the result, really, that will, that will be necessary or that it can, that it can give you. Do not <u>ever</u> try to describe a result beforehand. Do not allow yourself to think <u>for</u> something that you wish and that then by means of Work you can get it. The difficulty ~~of~~ in Work is always that I am stimulated, I have a motivation for Work which is because I live in certain conditions which I would like to have changed, or, I am in a condition which I don't like, and that forms in me a wish and of course represents energy. But then when I start to apply that energy in the form of actually making an attempt, then I have to let go all desires that I had previously for the wish to change, and I should not try to define what I actually wish. All I want is to be Awake, or, an 'I' existing. And I have to leave it to the 'I' to decide what the result would be on me. You understand that?

<u>Adeline Green</u>: I think I do. But can I add something?

<u>MR. NYLAND:</u> If it is in addition to this, yeah.

<u>Adeline Green</u>: Um, So anyhow I knew I was going to ask the question tonight, and, of course what I did was tainted by that; but I did notice something that I think is important. And that is that I'm reminded quite

often by almost like a physical feeling, and it just happens under any types of conditions and then I just make an attempt. I mean I don't think I do any thinking about it. And...

MR. NYLAND: Well, that is why I say you have to use common sense.

Adeline Green: Well, I just...

MR. NYLAND: Common sense means that I do certain things at the time when I think it is right, and also I don't do it when I know it isn't right; that is common sense. But when you just do it because you happen to feel like it or it happens to come that way, the result will be maybe quite different and may not be good at all, and it might even frustrate you. Do it only when you actually can Work: in the simpler conditions, the simpler you can make it the better, and in the better state of yourself that you're not worrisome, that you're not thinking about something else. And see if you can divorce yourself, at that time when you wish to Work, from that what you ordinarily, in ordinary life, would like to describe as changing your condition or your own state. The wish based, or which gives you the motivation for Work, is based on a realization of the condition in your unconscious state. The wish for growing up has relation to your Conscious state, or the possibility of that. And that therefore the conditions of your unconscious state don't apply at all in the world of Consciousness. Alright?

Adeline Green: Yes.

MR. NYLAND: Yea. Alright Adeline.

Bob Wachtel: Mr. Nyland?

MR. NYLAND: Yeh.

Bob Wachtel: It's Bob Wachtel.

MR. NYLAND: Yes Bob.

Bob Wachtel: Uh, this morning I got up with uh, the intention of, of trying to put something to use which I took from the meeting last night,

also similar to what David was talking about, and, um, placing more emphasis on 'I' um, mainly 'cause- because I thought it would help in the sustaining of an individual attempt to - to try to create an 'I'. So I went out, uh, in the morning to work, to work on my road which I've done several mornings now, and, just in, in uh, working on the road and shovelling with the wheelbarrow, I'd, uh, try to Work as I know how to Work, try to create something that could Observe me. And, and then I was still also trying to emphasize the creation of an 'I' more. But. Well, I don't know exactly what I'm doing in - in that regard, I just...

MR. NYLAND: You have a wish and it represents at that time a certain form of energy. That what will be created is comensurate with that what you give. So, you can give more energy in your wish, you can make more intensity, more desire actually to make an 'I'. Then the 'I', perhaps, will be a little bit more intense itself; it will have a little better quality, it'll have ability to actually become Aware of you. But those limits are very small, they are in-between, and I wouldn't worry too much about it; it is important to have an 'I' or the beginnings of an 'I' or even the principle of an 'I'. It is that introduction of something that is quite new, different, and we call Objective. And as long as that is there in a certain form, or a substance, or a certain condition, and it starts to function, that is that it starts to be Aware of you running around with a wheelbarrow, it already is doing it's job. You will find out more and more what is still lacking, but first establish the fact that that what you are doing, small as it may be, is correct. As I said last night, it has to answer to the three requirements one is an Awareness in an Observation, the second is Impartiality and the third is Simultaneity. So, these are the things that are required for the existence of 'I'. And when you continue to wish to see 'I', simply because you have created it and you want it to really function correctly, you have to look at, can you recognize the 'I' for whatever it is. Is it impartial? Is it functioning simultaneously?

Those are the questions you must ask.

Harry Strauss: We're close to the end.

MR. NYLAND: We're close to the end he says.

Bob Wachtel: Oh, I'll save it.

MR. NYLAND: But. Huh, ha ha ha ha! We can continue tomorrow, alright? We'll talk some more. It's like taXking the temperature and the pressure of the 'I'. Alright. Yeh? Will we say goodnight? Hope to see you tomorrow. And continue with questions and make more and statements and live in accordance with the golden rule of Objectivity.

Goodnight everybody.